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For the

Station at Cape Town

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THE  
MISSIONARY MAGAZINE

AND

CHRONICLE;

RELATING CHIEFLY TO THE MISSIONS OF

THE LONDON MISSIONARY SOCIETY.

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VOLUME II.

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THE  
MISSIONARY MAGAZINE  
AND  
CHRONICLE.



MASSACRE OF THE COMPANIONS OF LA PEROUSE, AT THE NAVIGATORS ISLANDS.

## NAVIGATORS ISLANDS.

IN the *Missionary Magazine* for March, 1836, we briefly referred to the discovery, geographical position, and natural beauty of the Navigators Islands, in connexion with a cursory review of the first attempts which had been made, by means of native teachers and occasional visits of the brethren in the Society Islands, to introduce among the inhabitants the knowledge of the true God and only Saviour. The arrival at these islands of the Missionary brethren and sisters, sent forth by the Society at the close of 1835, to establish a Mission there, under the favour and guidance of the Most High, and the tidings of the actual commencement of their labours, were communicated to the friends of the Society in August last. The Mission of these brethren was commenced in June, 1836, attended by manifest tokens of Divine support and direction, and with every prospect of rapid and extensive success.

Of the six brethren to whom this important service has been confided, Messrs. Heath, Mills, Hardy, Macdonald, Murray, and Barnden, the two latter have commenced their labours in the island to which they were appointed, viz., the Island of Tutuila; Messrs. Heath and Mills are pursuing their labours in the Island of Upolu; and Savaii, the largest of the group, is occupied by Mr. Hardy, in conjunction with Mr. Macdonald, who arrived there with Mrs. Macdonald early in the past year.

By these important movements of the Society towards a further extension of its Missions in the South Seas, the Gospel, with all its heavenly influences, hopes, and objects, has been planted in the midst of a population of not less, it is computed, than fifty thousand souls; and looking in faith to Him who alone can give vitality to the holy seed, and cause it to ripen into fruit, we cherish the happy assurance of its being made the power of God unto salvation to thousands of our fellow-men in these islands.

But if, contrasted with the improved state to which they may in a few years be elevated, the present condition of the people be greatly defective in moral excellence, how favourable is the latter compared with what it is known to have been from 1787, when La Perouse visited the Islands,\* until the Missionaries of the Cross first landed upon their shores! When the celebrated navigator just named, in company with M. de Langle, came in view of the islands, he was so struck with the charming character of the scenery, as to conclude, with his accomplished associate, that the inhabitants of such regions could not but be innocent, peaceful, and happy. But afterwards, when speaking of one of the islands, he declares, "We were deceived; this delightful abode was not the abode of innocence. We perceived, indeed, no arms, but the bodies of the Indians [Samoans] covered over with scars, proved that they were often at war, or else quarrelling among themselves, while their features announced a ferocity that was not perceptible in the countenances of the women. Nature had, no doubt, stamped this on their faces, by way of showing that the half-savage, living in a state of anarchy, is a more dangerous being than the most ferocious of the brute creation." Without entirely adopting these views, it is but too true that most melancholy proofs soon appeared of their general accuracy, and the murder of M. de Langle, with another officer of the expedition, and ten of the crew, by the natives in the Island of Tutuila, first verified to La Perouse the correctness of his own impressions, as above described. The carnage of these enterprising men, which appears to have been instigated by a desire for plunder, occurred in the Bay, which, in commemoration of these barbarous acts, has since been called Massacre Cove. The preceding page exhibits a view of this sanguinary

\* *Missionary Magazine* for March, 1836.



occurrence ; it is copied from the engraving published in the account of the voyage of the ill-fated La Perouse. The atrocious conduct of the natives, at this period, conveyed to mariners navigating the Pacific such an impression of their treachery and ferocity as to deter subsequent voyagers from venturing among them, and for a number of years the islands appear to have remained unvisited by vessels from any part of the civilised world.

But the messengers of the Gospel at length came, pursued their work, and on the shore of that very Bay, where M. de Langle fell wounded in the water, was seized and massacred with clubs and stones by more than two hundred of the natives, a Missionary Station is now established ; the shout of the exulting murderer has been changed into the voice of prayer and praise ; peace, and gentleness, and good-will prevail, where only discord, rudeness, and hatred could once be found ; and the shores so long dreaded and shunned by the mariner or the merchant, as promising nothing but perfidy and bloodshed, may now be visited in safety and confidence, under the benign influences of the Gospel of Peace.

The substance of the recent communications from the Navigators Islands will be communicated in an early number of the Missionary Magazine.

### MISSION AT RAROTONGA.

*(Continued from page 296.)*

LOVE to the volume of inspired truth, and extreme desire to possess it in even the smallest portions, forms another pleasing characteristic of the natives of this island. This is placed in a very interesting light by the further details from Mr. Pitman's letter inserted below. In these the important facts will also be noticed, that while the flourishing and extensive schools at Rarotonga are becoming nurseries to the church there formed, the church itself is nurturing and sending forth men of God to preach the Gospel among their own countrymen. The Missionary prayer meetings held by the native Christians, seem to have contributed not a little to the present delightful state of things at this Station ; and it is hoped, that, under Divine favour, the whole of the Bible, translated into the Rarotongan dialect, will at no distant period be placed in their hands, to elevate yet more their sense of obligation, and of the value of the privileges which they enjoy.

In continuing his communication of the 30th June, Mr. Pitman, whose feeble health and manifold labours still call for affectionate sympathy and prayer, observes :—

What shall I say, dear Sir, as it respects the treasure forwarded by the brig engaged by the Directors, I mean the Gospels, in this dialect, tracts, and slates ? I cannot express my joy better than by giving you an extract from my journal :—"My soul was filled with joy in receiving fifteen hundred Gospels printed in England, with five tracts, fifteen hundred each. How delighted are my poor people ! O what would the friends of the Bible Society say, could they behold the grateful pleasure pictured in the countenances of the people on receiving this best of treasures, and the grief depicted in the faces of those who cannot obtain one. These precious portions of God's word are more valuable to me than had the boxes in which they came been filled with gold. I trust they will do good to many immortal souls.

The Lord be magnified for his continued kindness to this people. Brother Williams informs me by letter that the Bible Society has agreed to print five thousand New Testaments for us. What a treasure ! May Jehovah bless that Society ! For them, many thousands in this and succeeding ages will doubtless glorify God."

In all directions I am followed by men, women, and children, calling out, "Teacher, are all the books gone ? Give me one, do not say no." If I say, "Can you read ?" They reply, "A little, but my children can." I am urging all of them to more diligence in learning to read, as more books, I tell them, will soon be received.

It will be gratifying to the Directors to hear that several of my scholars have expressed a wish to join the church. Two, I



expect, will be shortly admitted. This circumstance, of my being favoured to see the first fruits of my labours amongst the children, affords me greater pleasure than I can well express. Glory to God alone! Both of these young men engaged in prayer at our last Missionary prayer meeting. While interceding for the heathen nations, I could not but lift up my soul to God in thankful adoration and pray, Thrust these into thy vineyard, that they may labour for thee.

With great joy we welcomed to these shores our dear brethren bound to the Navigators. They spent a week with us, and expressed their delight at the good work in progress here. May they all prove burning and shining lights in the dark regions where they have gone! Agreeably to the request of the Directors, my respected and worthy colleague, the Rev. A. Buzacott, and his partner, have accompanied them to their destination, with the intention of remaining about six months. In consequence of my extreme weakness, I could not see it to be the path of duty for him to leave unless one of the brethren were permitted to remain till his return. It was proposed that Mr. and Mrs. Macdonald should be requested to remain with us for a time. To this he readily agreed. He is now diligently applying himself to the language, and being of the medical profession, is able to render us valuable assistance in attending to the diseases of the people.

The whole island now devolves upon myself for instruction. I am still very weak, and unable to do much. I preach once every Sabbath; also the weekly evening lecture; and occasionally address the congregation at Titikaveka, being assisted by Maretu, who reads the Scriptures and engages in prayer, and who also continues to preach every Sabbath evening with much acceptance. Since Mr. Buzacott's departure we have spent a fortnight at Avarua, where from morning till night our time has been fully occupied. I do hope the cause of the Redeemer is prospering there. "What shall we render unto the Lord for all his benefits?"

All the chapels and schools are exceedingly well attended, and the people apparently hungering for the bread of life. Both Iro and Maretu are valuable assistants; their labours have been largely blessed.

Another young man, named Tupai, has also preached occasionally with acceptance. I am about to send out another to supply next Lord's-day at the out-station, as Iro is to preach at Avarua. To these young men I devote nearly the whole of Wednesdays, instructing them in theology, reading and explaining the Sacred Scriptures, and assisting them in their preparations for the Sabbath. The Lord has wonderfully strengthened me for my extra labours since the departure of Brother Buzacott for the Navigators, and I trust as my day is so my strength will be.

During my visit to Tahiti, I, with the assistance of a lad belonging to my school, transcribed the five books of Moses, &c., from the manuscript of Brother Nott. Since my return I have translated into the Rarotongan dialect so far as the middle of Leviticus, and also several Psalms. It is our opinion that the whole of the sacred volume should as speedily as possible be put into the hands of the people in their own idiom. I hope to devote myself to this work to the utmost of my strength and ability; but till the return of Brother Buzacott I despair of doing much. He has commenced the prophecies of Isaiah. I purpose to proceed as far as the end of the second book of Samuel, and the Psalms, and then carefully to revise the whole for the press. Several of the Minor Prophets I have also translated, (not revised;) these, however, I shall leave for the present, as I wish to avail myself of Brother Nott's corrections, whose Translation of the Scriptures I expect will be in the press by the time this reaches you.

The useful articles sent from England for Iro and Tauna have been delivered to them, with the exception of one of the hand-saws which I gave to Maretu. They received the articles with great thankfulness and pleasure. I need not say that a trifling present of this kind would be very acceptable to those who assist me in my labours.

Having thus given you, dear Sir, a sketch of our recent proceedings, I now conclude, by entreating an interest in the prayers of the Directors, and friends of Missions, that our efforts to promote the glory of God in this far distant island may be crowned with great success and abundant blessing.

I remain, dear Sir,  
Yours very truly,  
CHARLES PITMAN.

## LATTAKOO MISSION, IN SOUTH AFRICA.

THE day of grace and salvation has fully dawned upon this distant field of Missionary exertion. The people who sat in darkness, withering under the bondage of sin and Satan, and loaded with debasing superstitions, have hailed

the glad message of reconciliation. Many, who not long since lay sunk in spiritual death, are now walking in newness of life, and rejoicing in the possession of the unsearchable riches of Christ. Abundant pledges have been received of the coming harvest; the Bechuana nation has yielded its first-fruits to God; the native church, now rapidly augmenting, stands fast in the knowledge and love of the truth, and the kingdom of our Lord is spreading in every direction around the Mission Settlement. From regions still farther north, lying towards the almost unpenetrated heart of Africa, natives constantly visit the Station, and return again, bearing with them tidings of the Saviour and his finished work. In this way the wilderness may be made glad, where no European Missionary ever trod, and the wanderer of the desert may become the half unconscious messenger of life and peace to his fellows.

The subjoined extract of a letter forwarded by the brethren Moffat, Hamilton, and Edwards, under date of June 15th, will more fully unfold these subjects, and bring to view many other points of interest and importance in connexion with their labours, They observe,—

It is with gratitude to the God of all our mercies that we proceed to give you some account of the Lord's dealings with us, and with the people among whom we labour. When we look at the year gone by, we feel bound to say that goodness and mercy have followed us. Health has been granted, and the full enjoyment of those means through which the savour of the name of Jesus is extended here as in other parts of the world. In this respect, when we contrast past years with the present, we cannot help exclaiming, "What hath God wrought!" We have now no busy Rainmaker to lead the multitude captive at his will, and make us the mourning spectators of gross ignorance and superstition. We are no longer left to pray alone, or complain that we have spent our strength for nought, while a wicked multitude laugh us to scorn, and bid defiance to our apparently useless endeavours to impress their hearts. The time is gone by when our property was wont to be the common prey of covetous and lawless men, and when no appeal could be heard nor redress given. When those seasons are remembered, we thank God that, though sorrow continue for a night, joy cometh in the morning. The day has dawned and the day star has arisen on this people, for the fetters of superstition are comparatively broken, and those who were wont to say, "Let us break their bands," are now emerging from the delusion, and awaking to a new state of moral being.

From our last year's report you would see that our joys were mingled with sorrow, and that we had to deplore the condition of a few who had turned back and would walk no more with us. However painful these things were, we knew that we must expect them among converts from heathenism. We mourned, and we still mourn over the fallen, but the Lord our Saviour has shown us that his grace is sufficient to preserve those who

truly believe in his name, and he has continued to add to their number.

From Mr. Moffat's communications\* of November, last year, you would be glad to see that our prospects were brightening, not only here, but at other places among the Bechuanas. During the past year nine men, nine women and fifteen children have been baptised. The eighteen adults, who have thereby been received into the church here, gave what we considered very satisfactory evidence of a real change of heart; and after mature deliberation and supplication for the aid of the Holy Spirit, we received them with joy. Of these one was the wife and another the daughter of a chief\* of one of the villages of our out-station at Hamhana. They had long been candidates, but had for some time given full evidence of the sincerity of their profession. Some of the others who were received were from the Kolong, or Hart River, four days' journey southward of this place. The principal one, Morisanyane, is a man of some talent, and, if he perseveres under the tuition he has received, will, we hope, become eventually useful to others. His wife, who seems an excellent woman, and who has also been baptised, is the daughter of Salakotoo, who was a chief of some importance when the Rev. J. Campbell visited this country. He, with others, is desirous of removing to this station, and we expect them ere long. Some of those who have been received have been candidates for years, and among these we may mention a Moharutse, the son of Sebogori, the predecessor of Lequileng in the regal power of the Baharutse nation. Like many others of the scattered nations of the interior, he has made this station an asylum.

We rejoice in these tokens of the favour of our heavenly Father, and are cheered by the hopes of still greater results redounding

\* July Magazine, 1837.



to the glory of our Redeemer. However degraded the nations may be who surround us, and, alas! degraded they are, we know that even of these stones God can raise up children to Abraham. Already we have received abundant pledges to excite us to the warmest zeal, and we do hope that what we have witnessed is but the prelude to the universal conquest when the kingdoms of this land of darkness shall become the kingdoms of our Lord.

We have every reason to believe that those who are united to us in the fellowship of the Gospel are walking worthy of the vocation wherewith they are called, and progressing in the knowledge of the doctrines and duties of Christianity.

We have been much gratified during the past year by the formation of an Auxiliary Missionary Society, owing to the praiseworthy zeal of the people of this station to have the saving knowledge of the Gospel extended to the nations still in darkness. The amount of subscriptions is highly encouraging. We have in the course of receiving them been sometimes astonished to see the cheerful way in which they gave what, in some instances, was more than a tenth of their whole property, for the Palalo ea Bogosi yoa Keresete, (the extension or spread of the kingdom of Christ.) Some of the subscriptions were in cash, and others in produce. One characteristic of the native mind formerly was want of compassion to his fellow, his brother, and his friend. Of this we have seen innumerable instances. Let us then rejoice in the triumphs of Divine grace, which has thus softened their obdurate hearts, and led them to imitate the good Samaritan. They have acted after the same

manner, and though their gifts mark the "day of small things," they have exceeded our expectations. Were you as intimately acquainted with the real state of this people as we are, you would unite with us in grateful adoration to Him who has thus far softened the adamant hearts of those who, but ten years ago, were the devotees of their own passions, without natural affection, moral worth, or hope in the world.

Our itinerating visits continue every week to the towns of our out-station, Hamhana. We have been delighted during the past year to see numerous congregations, and the riveted attention of the hearers to the things which were spoken. There is evidently a saving change among that people. Some of those who have been baptised are from among them, and we have no doubt but their conduct and example in publicly professing their faith in the Gospel has been influential on the conduct of others. A radical change has taken place, especially among the youths who, a short time ago, publicly declared that it was their determination not to follow the fables and superstitions of their forefathers. Some of the old chiefs have vainly endeavoured to sustain the fast vanishing customs of former generations. We cannot feel angry with them, when we reflect on the gross ignorance in which they have lived. We have the assurance that these things, which yet oppose the purifying influences of the Gospel, will, in due time, vanish before the potent energies of faith and prayer. We rehearse the sure word of prophecy, and look by faith to the time when the natives will cast their superstitions to the moles and the bats.

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### APPEAL ON BEHALF OF THE HOTTENTOTS.

MANY circumstances combine at the present period to encourage the cheering belief that He, whose ear never closes to the cry of human suffering, is coming forth to manifest his effectual compassion on behalf of the long oppressed Hottentots; the now almost portionless inhabitants of a fertile country once their own. Friends, both at home and abroad, are actively espousing their cause, pointing to the manifold wrongs which they have suffered, vindicating and recommending their equitable claims on the righteous and benevolent feeling of the British nation. Among the efforts now made to rescue this injured race of men from their deplorable condition, those of the Lieut. Governor, on the Eastern Frontier of the Colony, appear peculiarly prominent, and eminently tend to inspire encouragement and hope. The means which are requisite to promote this truly valuable work, contemplating as it does the moral and religious advancement of the Hottentots, as well as their social elevation, are specially marked out in the two following communications; the first from the Rev. J. Monro, of Graham's Town, describing chiefly the auspicious opening for Missionary exertion, which has been created by the liberal measures of the Lieut. Governor; the second, from the Rev. Dr. Philip, the Rev. James Read, and the Chief Tzatzoe, unitedly



transmitted from the ship in which they have recently embarked, and, as it will be seen, more particularly referring to the immediate wants of the several Hottentot families who have removed to their new cantonments on the Great Fish River and appealing for aid to the generous sympathies of all who may feel disposed to assist in a project so replete with interest and importance as that to which attention is now invited. In July last, Mr. Monro thus writes to the Foreign Secretary :—

In order to give you as clear a statement as possible, respecting the Hottentot settlements along the banks of the Great Fish River, I intimated my intention to his honour the Lieut. Governor of visiting them in person; and having received his cordial approbation, I proceeded on the 11th inst. to Caffre Drift, and arrived there on the 13th.

#### *Caffre Drift Settlement.*

The party were delighted to see me, and were loud in their praises of the privileges which they possessed in arable land, garden ground, &c., &c. The men here, as at all the settlements, receive rations from Government, and the women and children collect roots. The men likewise go hunting, some of them to the river, in which there are numerous hippopotami, and some to the bush, where the buffaloes graze in herds; but there is sufficient land for several hundred families. This is a good place for a Missionary station, and from its proximity to the Caffres, a congregation might, in time, be collected on the other side of the river; thus forming a field of Missionary exertion of a very encouraging nature, and as far as we are able to judge, with every prospect of usefulness and success.

From Caffre Drift we advanced up the river to Trompettor's Drift, and proceeded thence to the

#### *Settlement under Appel.*

Here the whole party were busy erecting their habitations. This place far exceeds in natural beauty any spot that I have seen along the whole course of the river, from the Caffre Drift up to the junction of the Kat River with the Fish River; but it affords little opportunity to the settlers for the display of industry in the cultivation of land. Between their dwellings and the river, 50 paces is the extreme extent of what they call their garden ground, and there is no other spot, either above or below the site of their village, which presents a more encouraging appearance. Here there are 18 families, consisting of about 70 individuals, and several families are on their way to join them.

The other letter referred to is as follows:—

TO THE FOREIGN SECRETARY.

*The Downs, 24th Nov. 1837.*

DEAR SIR,—It is known that the first

#### *Settlement under Lowe.*

Lowe's party is located a few miles lower down the river, in a similar situation.

#### *Settlement under Klaas, at the confluence of the Kat and Fish Rivers.*

From Trompettor's Drift I continued my route up the river, passing Committy's Drift, now occupied as the chief military fort on the frontier instead of Fort Welshire and Double Drift. Above the last mentioned, Klaas's party is located, at the junction of the Kat River with the Fish River. There are more than 50 families here. Their greatest want, as they say themselves, is to have a Missionary who will teach their children, as well as preach to them, and advise with them in their several plans and operations.

The site which they have chosen for a village is pleasantly situated. Fronting their houses there is an island of considerable extent, which they intend to enclose immediately, subdividing the same into patches, varying in size, according to the wants and means of the several families.

This is certainly the most interesting settlement yet formed, and a Missionary\* would find sufficient work here, independent of the other settlements lower down the river; but if schoolmasters are sent to this place, and to Trompettor's and Caffre Drifts, the Missionary may then itinerate among all of them, and a fine field it certainly is.

During my journey I conducted Divine service twenty-three times in ten days, and all our meetings were accompanied by prayer. I enjoyed it very much, and found that in watering others I was much refreshed myself. May the Lord bless the settlers, and send them a Missionary and teachers who will prove a blessing to them! Much depends on an immediate supply being afforded, and I trust the Directors will kindly, and without delay, consider their case and send them the bread of life.

I remain, Rev. Sir, yours and the  
Directors' devoted servant,  
J. MONRO.

idea of locating the Hottentots on the Kat River originated with the Lieut. Governor Stockenstrom, and what he is now doing for

\* The Directors have resolved on sending a Missionary to the Fish River settlement as soon as practicable

the Hottentots on the Great Fish River is the extension only of his original plan. He considers that the Hottentots deprived of their country have strong claims on the Government, for any unoccupied lands it might have to dispose of; and in giving them the lands that have been assigned them, he has (in connexion with the good of the Hottentots,) consulted the interests of the colony, the security of the frontiers, and the future well-being of the Caffres. The plan now pursued by the Lieut. Governor was recommended by the Crown Commissioner of Inquiry in the reports to the Home Government, and perhaps it would have been well for the Colony had it been carried into effect at that period. The Kat River settlement, and the protection the Griquas have rendered to the Colony and to the tribes beyond them, show the great advantage to be derived from having tribes of civilised men of colour between the white Colonists and the barbarous tribes beyond the Colony. The heart of the Lieut. Governor is now set upon the completion of this plan, in which he will, we doubt not, be ably seconded by his Excellency, Major General Napier; but he feels great difficulties in carrying it to the full extent he contemplated, owing to the great poverty of the people. The Hottentots located on the Kat River had no assistance from Government, nor from any other quarter; but the banks of the Kat River were and are more favourable to the furtherance of such a scheme than the banks of the Fish River. Besides, a number of the first settlers on the Kat River had something of their own to begin with, and those who had any thing of their own assisted their poorer neighbours. On the contrary, those that are permitted to locate themselves on the Fish River belong to that class of Hottentots who have had the least protection, and who stand in need of every thing. They are without herds and flocks, without clothing, or the commonest agricultural tools.

In a letter to a friend, the Lieut. Governor remarks:—"My plan cannot succeed without Missionaries and schoolmasters, and means to put the people in possession of a few sheep and goats, seed corn, and agricultural instruments," and for these he looks to the friends of religion and humanity in England, and we hope he will not look in vain for the assistance required. This appeal to the sympathies of the friends

of the colonial races in England, will be the more readily responded to, when it is known that the Lieut. Governor has generously advanced 3000 dollars out of his own pocket, to purchase for the settlers a small quantity of stock; but, as the people are flocking to the new locations, all that the most generous individual can furnish out of his private means will go but a little way to supply their necessities.

We regret at this moment that we could not have remained a little time longer in England, to have made our appeals in person on behalf of this people; but we feel confident that the appeal we have left behind, as embraced in the preceding statements, will not be unheeded by the generous friends of Africa in London, Manchester, Birmingham, Bristol, and other parts of England. Clothing is an article the new settlers stand much in need of; agricultural tools are particularly wanted, or money wherewith to purchase them. Sheep, and goats, and the few cattle which are needed, can be purchased in the colony. Regular accounts will be given of the application of all the money intrusted to our care. Leaving this appeal to the generous consideration of the numerous friends of the Hottentot race in the United Kingdom,

We are, dear Sir, yours very truly,

JOHN PHILIP,

JAMES READ,

JAN TZATZOE.

P. S. As to the kind of agricultural implements that would be useful to the Hottentots in the circumstances above referred to, although good strong English ploughs would be exceedingly useful, yet, in the first instance, the following are essentially necessary, viz., spades, pickaxes, axes, (felling and hewing,) hatchets; and then for building, such as saws, pit, cross-cut, and hand saws, gimlets, chisels, adzes, drawing knives, woodrasps, hinges for doors and window-shutters, nails (a great quantity) of different sorts and sizes, hammers, hand and carpenters'.

J. READ.

[Donations of the articles above specified, or of money for the purchase of the same, forwarded to the Secretaries at the Mission House, will be gratefully received and transmitted to South Africa by the earliest opportunity.]

## GOVERNMENT SUPPORT OF IDOLATRY IN INDIA.

THE Directors of the London Missionary Society, anxious to avail themselves of every means within their power for removing the evils connected with this subject, have addressed a Memorial, of which the following is a copy, to the Hon.



the Court of Directors of the East India Company. The same has also been sent to the Right Hon. Sir John Cam Hobhouse, Bart., the President of the Board of Control, and to the Right Hon. Viscount Melbourne, First Lord of the Treasury.

## THE MEMORIAL

*Of the Directors of the London Missionary Society, to the Honourable the Court of Directors of the East India Company.*

HUMBLY SHEWETH,

That your Memorialists are Directors of a religious Society composed of Clergymen, Dissenting Ministers, and members of different denominations of Protestant Christians.

That the Society was formed in the year 1795, for "the sole object of spreading the knowledge of Christ among Heathen, and other unenlightened nations."

That the Society has been engaged in pursuing the above object in British India since the year 1798; and has at present in India, including those within the Honourable Company's territory, and in the protected States, 310 Stations and Out-stations, occupied by 36 Missionaries, and 375 European and native Assistants, and that, connected with these, there are 293 schools.

That this Society feels grateful to Divine Providence for the freedom of access to the nations of India, now enjoyed by the ministers and teachers of the Christian religion, and for the facilities secured for the prosecution of their labours; and would especially and thankfully acknowledge the benefit of the protection afforded to them in the countries under the government of the Honourable the East India Company.

That while this Society would deprecate, as contrary to the principles of Divine revelation, as equally unjust and injurious to the rights of conscience, any interference on the part of the Government of India, for the purpose of suppressing by force idolatrous worship; the bestowment of any secular advantages to the natives of that country, as an inducement to them to adopt the profession of the Christian faith; or the employment of any means, excepting those of instruction and argument, for leading them to renounce idolatry; it has long had occasion deeply to lament the injurious effects on the minds of the people, and the increasing impediments to the successful prosecution of the labours of its Missionaries, which have arisen from the continued encouragement, support, and promotion of the absurd, impure, and cruel idolatries of India, afforded by the Christian Government of that country.

That in the year 1832, when the patronage of idolatry by the Government of India attracted a large measure of public notice, this Society was led to rely on the declaration given to the nation in the House of Commons, that the subject was under the consideration of your Honourable Court; and were further induced to hope that the evils complained of would cease, and the dishonour that had thereby been done to our holy religion, in the eyes of the subjects of British India, and of the whole of Christendom, would be removed, from having learned that your Honourable Court had sent out orders to the supreme Government in India, to the effect that the taxes on idolatrous worship should no longer be levied and received by the Government; and "that in all matters relating to their temples, their worship, their festivals, their religious practices, and their ceremonial observances, the native subjects of the Government in India should be entirely left to themselves."

That the hopes of this Society, built upon the grounds thus adverted to, have been painfully disappointed, as, with the exception of the labour of the peasantry, coerced by the officers of Government, to draw the idol-cars at the heathen festivals, your Memorialists cannot learn that any part of the encouragement given



by Government to idolatry has been withdrawn; homage is still publicly paid to idols and idolatrous rites; offerings are still given, in the presence of immense multitudes of the Hindus, to the idols and other objects of idolatrous worship, by the officers of Government; buildings for idol and other superstitious worship, in a state of dilapidation, have been repaired; new ones have been recently built; and the influence of idolatry has been revived, where, until it received the fostering attentions of the Government, it was declining.

That this Society has learned, that under date, February 20, 1833, your Honourable Court did send out a dispatch to the effect above referred to.

That notwithstanding the transmission of instructions embodying principles so wise and just, and sentiments so honourable to the Government and so salutary to the natives, indicating a return on the part of the Government to that state of real neutrality which your Honourable Court has declared ought never to have been departed from; this Society has learnt with deep regret, from a document published by order of the House of Commons, under date, June 1, 1837, and entitled "Religious Ceremonies, Madras," that although upwards of four years have elapsed, no satisfactory measures have been taken by the Government in India for carrying into effect the instructions forwarded under the date above noticed; and that the multiplied evils resulting from the assistance given to idolatry by the Government in India are continued, greatly to the religious and moral injury of the natives, and the hinderance of their reception of the Gospel of salvation.

That considering the fearful responsibility inseparable from the exercise of power, undoubtedly permitted by the Most High, for the moral and social advantage of those placed under its influence; and considering further, the obstructions thus raised to the free and peaceful propagation of Christianity in that country, your Memorialists respectfully, but earnestly, entreat that measures may be taken without further delay for securing the effectual execution of the orders already sent out by your Honourable Court to the supreme Government of India; viz.

"That the interference of British functionaries in the interior management of native temples, in the customs, habits, and religious proceedings of their priests and attendants, in the arrangement of their ceremonies, rites, and festivals, and generally in the conduct of their interior economy, shall cease.

"That the pilgrim tax shall every where be abolished.

"That in all matters relating to their temples, their worship, their festivals, their religious practices, their ceremonial observances, our native subjects be left entirely to themselves."

And your Memorialists will ever pray.

### REASONS FOR BECOMING A MISSIONARY.

THE following excellent letter was addressed by one of the Missionaries of the Society to his father, when the former had decided on leaving the ministry at home, and seeking an entrance to the Missionary field. It will be read with interest and satisfaction by the friends of the Society; and, it is hoped, may be the means of exciting corresponding inquiries in the minds of many in relation to their own path of duty. The just views, the correct feeling, and the evident piety of the writer, who has since left his native land for a distant heathen country, will not fail to produce a favourable impression in behalf of the writer, and to call forth many prayers on his behalf.

November 8, 1836.

MY DEAR FATHER,—I think I cannot do better than introduce the subject of this

letter by a quotation from what the excellent Lord Chief Justice Hale, of pious memory, has said, in his meditations on Heb.

xiii. 14, "For we have no continuing city, but seek one to come." "I have," says he, "in my course of life, had as many stations and places of habitation as most men. I have been in almost continued motion; and although, of all earthly things, I have most desired rest, retiredness, and a fixed private station, yet the various changes that I have seen and found, the public employments that, without my seeking, and against my inclination, have been put upon me, and many other interventions, as well private as public, have made the former part of this text true to me in the letter, that I have had no continuing city, or place of habitation." "When I had designed," he goes on to say, "when I had designed unto myself a settled mansion in one place, and had fitted it to my convenience and repose, I have been presently constrained, by my necessary employments, to leave it and repair to another. And when again I had thought to find repose there, and had again fitted it to my convenience, yet some other necessary occurrences have diverted me from it; and thus, by several vicissitudes, my dwellings have been like so many inns to a traveller, though of some longer continuance, yet almost of equal instability and vicissitudes. This unsettledness of station, though troublesome, yet hath given me a good and practical moral; namely, that I must not expect my rest in this world, but must make it as the place of my journey and pilgrimage, not of my repose and rest, but must look further for that happiness."

This long extract, which will have kept you in considerable suspense, I could not curtail without injustice to the author, and injury to the effect for which I have cited it. I come now to the peculiar business of this letter, the situation of the heathen world. Hundreds of thousands of them are dying daily, in total ignorance of the true God; ignorant of their own sinfulness—ignorant of their guilt—ignorant of the misery and ruin which await them in the world to come—ignorant of that way of salvation which the Lord Jesus Christ has opened up for the chief of sinners by the sacrifice of himself. In many parts of the heathen world the fields are already "white unto harvest," but the labourers are few. One writes, "We must have four times as many labourers;" another says, "At least fifty additional labourers must be sent out;" and another says, "We cannot possibly do with fewer than one hundred;" while, in the meantime, the last Annual Report of the London Missionary Society announces the melancholy and appalling fact, that there are only twenty-seven under instruction, to meet these extensive and extending demands. I have heard from afar that some of the heathen have come a great distance,

imploing that a Missionary might be sent to them, and declaring their willingness to part with all they possessed for him; and my heart has bled to think that their request cannot be complied with, and I have asked myself again and again, What is to be done? Are immortal beings, in millions, to be allowed to perish eternally before our eyes, while the means of salvation have been intrusted to us, so plentifully and freely, for a dying world? I have asked myself, Will the Christians of this country, (I use the term in its scriptural, and not in its conventional meaning,) will the Christians of this country, who know the value of their own souls, who know the value, in some degree, of salvation by Jesus Christ, will they allow their fellow-men to perish without an effort, an energetic effort to save them? But still the question recurs, What is to be done? How are the heathen to be helped? Though a sufficient number of truly consistent, pious, and devoted youths were to offer themselves, much time, precious time to dying sinners, must elapse before they could be qualified for the work. Such being the case, I cannot see how the wants of the heathen are to be supplied, unless the Spirit of the Living God put it into the hearts of many of our ministerially educated youth, or of the junior pastors of the churches of Christ, *without delay*, to dedicate themselves to this arduous, difficult, dangerous, but honourable and glorious work. Such have been my views on this important subject for some time past, and nothing but the fear of encountering the difficulties of acquiring a totally new language, has hitherto prevented me from offering myself as a candidate for the Missionary office. But latterly, the cries of the heathen, the pleadings of the Missionaries themselves, and the appeals of the friends of Missions at home, have made so deep an impression on my mind, and have recurred so often to my thoughts with increased force, that I can no longer, without doing violence to the sacred dictates of conscience, allow the matter to remain unexamined and undecided.

In this spirit, I resolved to set apart a day for fasting and prayer to God for guidance in this important matter, and for a due consideration of all the sacrifices which I should have to make, and of all the difficulties with which I might expect to have to contest. I have been enabled to do so yesterday, and I think you will allow that I have not evaded the question, when you read the several subjects which came before me on that occasion.

*The sacrifices which I shall have to make.*

1. I shall have to abandon a situation of some usefulness, considerable comfort, and



a beloved flock, to which I am sincerely attached.

2. I shall have to part with a dearly beloved father, mother, and brothers, in all probability for ever in this world.

3. I shall have to forsake relatives and friends, and all their endearments.

4. I shall have to forsake cultivated society, with its many pleasures and advantages.

5. I shall have to forsake home and country, with all their peculiar interests and attachments.

*The difficulties with which I shall have to contend.*

1. Should I be sent to the East, which I would prefer, I shall, at the very outset, have to encounter the difficulties of acquiring a totally new language.

2. I shall be exposed to the dangers and casualties of a long and dangerous voyage.

3. I shall be sent to a Station where there may be only one or two who can speak with me in the language I know.

4. I shall, in all probability, be a daily spectator of practices and scenes dishonouring to God, degrading and ruinous to man, revolting to human nature, and extremely pernicious to the spiritual welfare of the soul.

5. I shall be exposed to the baneful effects of a new climate, so much hotter, and unhealthier on many other accounts, than that to which I have been accustomed.

6. I shall be called on to undergo all the fatigues and privations of itinerating among a people to whose manners, customs, and mode of living I am altogether a stranger.

7. I shall be called on, in all probability, to endure the grievous trial of being viewed with suspicion and distrust, in my most disinterested labours for the glory of God, and the good of souls.

8. From the little experience I have had in the work of the ministry at home, I feel perfectly assured that I shall be called on to suffer many trials of my faith and patience, from want of success, real or apparent, and that I shall meet with ingratitude, crosses, and disappointments, from sources of which I cannot now form any conception.

9. Nor have I right to expect that I shall be exempt from that insidious, or more open and avowed opposition to the spread of the ever blessed Gospel, to which the Divine Redeemer himself, and all his faithful servants, from the beginning, have been more or less exposed.

10. Should days be spared unto me, and should my health give way, and my constitution break down, I may return to my country a burden to myself, and to my surviving friends. On the other hand, should it please God to take me to himself from a

foreign land, I may be called on to endure all the privations of a sick and dying bed, without one of those many alleviating circumstances and soothing offices of kindness which friends can minister.

This, you will allow, is the dark, I had almost said the darkest, side of the picture. On the other hand, I am comparatively young, perfectly healthy, free from bodily ailment of any description, free from pain, even from headach, (the ordinary companion of a sedentary life,) and strictly temperate in all my habits; for each of which blessings I ascribe praise to God.

These blessings all lay me under high and imperative obligations to devote myself to the glory of God. But the hope that I have been made a partaker of the free and rich grace of God unto eternal life, through Jesus Christ, and the love which is consequent upon that hope, are paramount to all other obligations. By this I am reminded that I am no longer my own. I am "bought with a price," and oh! what a price! "the precious blood of Christ, as of a lamb without blemish and without spot." "Therefore," says the Spirit by another apostle, "glorify God in your body and spirit which are God's." The object which I have in view is a worthy and an important one, to render the accomplishment of which possible, "He who was rich, for our sakes became poor;" "He who was in the bosom of the Father made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Having taken a full, and calm, and deliberate view of all the difficulties; having taken into consideration the magnitude and value of the work to be accomplished, and the resources, the infinite and ever ready resources, which the Divine Redeemer possesses for the carrying on of his own work, and the promise which he has made to those who go forth in obedience to his command, "Lo, I am with you always, even to the end;" having, I say, counted the cost, I think I shall be willing, by the grace of God, to make all the sacrifices, great and painful as they may be, and to meet all the difficulties, numerous and formidable as they doubtless are, should it please God to accept my offered services to the heathen.

And now, my dear father and mother, what are your feelings with regard to this subject? I have laid the whole matter before you, as I viewed it yesterday in the presence of God. I fear it will give you pain, from the very unexpected nature of it. I know that you love me, and oh, think not for a moment that I do not love you, and that I can take such a step without



deeply feeling with you. I do love you, and my earnest desire, and the hope which I cherished was, that you should have spent the remainder of your days in retirement with me. But you know that there is One to whom we are under infinite obligations, who has said, "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me; and he that taketh not his cross and followeth

after me is not worthy of me." You have both often prayed that the heathen might be given to the Redeemer for an inheritance, and the uttermost parts of the earth for a possession. I trust the Lord will enable you not merely to acquiesce, but to be thankful, and to consider it an honour that he has given you any thing to sacrifice, however unworthy, that you might show your love to Him.

### EMBARKATION OF REV. DR. PHILIP AND FRIENDS FOR SOUTH AFRICA.

SINCE the embarkation of the Rev. Charles Mead, and the brethren and sisters by whom he was accompanied on his return to India, as intimated in the Magazine for December, another company of the Missionary brethren who received the parting salutations of the friends of the Society, at Exeter Hall, in October last, have taken their departure from this country. On the 25th of Nov. the Rev. Dr. Philip, Rev. James Read, Rev. G. Schreiner and Mrs. Schreiner, with the Chief Tzatzoe, embarked in the *David Scott*, Spence, for the Cape of Good

Hope, followed by the prayers, solitudes, and affections of many of the friends of the Redeemer in this country. To His unfailing care they have been committed in passing over the great deep; and it is earnestly hoped they will be preserved in safety to that land where the Lord has fixed the bounds of their habitation, and become in his hands the honoured instruments of far more extensive good than has yet been realised on behalf of the numerous tribes of Africa.

### ARRIVAL OF THE REV. DAVID JONES, AT MAURITIUS.

LETTERS, dated in August last, have been received from the Rev. David Jones, communicating his arrival, with Mrs. Jones, at Port Louis, Mauritius, on the 3rd of the same month. Their voyage had been attended with many tokens of the Divine favour, and they regard with gratitude to the Giver of all good, the personal comforts they enjoyed while at sea, the kindness of the master of the ship, and the opportunities which our brother had of endeavouring to promote the spiritual welfare of those on board. Mr. Jones was about to commence

preaching in French and English among the inhabitants of the Mauritius, and to unite with Mr. Baker in furthering the interests of education there. The Society's Malagassy Schools in Port Louis were making excellent progress, and it is hoped that the stay of the brethren in this island will, with the Divine blessing, be productive of decided benefit to various classes of people in the mixed community which it embraces. At the date above mentioned, our devoted brother, the Rev. David Johns, was at Tamatave, in Madagascar.

### DEATH OF THE REV. SAMUEL WOLFE, OF SINGAPORE.

THE brief but devoted labours of our beloved brother, the Rev. Samuel Wolfe, the Society's only Missionary at the important station of Singapore, have been closed by death. No view which can be taken of this event, unless it be regarded as the merciful deliverance of an afflicted brother, presents it in any other character but that of a deeply trying and solemn dispensation; yet, from the successive tidings respecting Mr. Wolfe's state of health, which have reached us within the last twelve months, it has, though deeply felt, not been wholly unexpected.

These accounts having, at all events, rendered his continuance in the East, if not the prolongation of his life, extremely doubtful, the Messrs. Stronach, who are now on their way to the Ultra Ganges Mission, have been instructed to remain at Singapore, should the state of things on their arrival there require it. A provision has thus been made to meet, at a much earlier period than it could otherwise be accomplished, the present afflictive circumstances of the station, and to carry on those operations, which are of the utmost importance,

not only in relation to Singapore itself, but to the vast Empire of China, with which they hold so close a connexion. It had been the intention of Mr. Wolfe to devote his life to the service of his Redeemer among the Chinese ; it was his highest wish to spend and be spent in preaching to them the life and immortality brought to light by the Gospel. His progress in the language justified the hope that he would soon be enabled to enter with efficiency on this great work ; but the Most High has otherwise ordained, and our young brother has been called to his rest and his reward. In referring to the lamented fact now added to those of a similar kind which have recently occurred in our Western Missions, Mr. W. Young, jun., of Batavia, by whom it has been communicated, under date of Aug. 10, thus writes :—

“The mournful intelligence of Mr. Wolfe’s death has been just received. His health

having suffered while at Singapore, he, a few months ago, tried a sea voyage, and visited Penang, but experienced no benefit from the change. Shortly after his return to Singapore he was induced to join a Missionary expedition to Borneo and the neighbouring islands, in the hope of recruiting his health ; but this last resort also proved unavailing, and by a letter from Singapore, addressed to one of the American brethren here, we learn that he died at Menado, and was buried there.” After representing the great necessity of reinforcing the Missions in this part of the world, Mr. Young adds,—“When we see the breaches death is making in the circle of our Missionaries, we cannot but ardently exclaim, ‘O Lord, revive thy work, and send forth more labourers into thy harvest !’”

### SCHOOLMASTERS WANTED FOR THE WEST INDIES.

THE near approach of the period (1840) when it is hoped Negro Slavery will, in Divine Providence, for ever cease in the British dominions, renders it necessary to take immediate measures for filling up existing vacancies in this important department of effort, and to make enlarged provision for the moral and religious instruction of the negroes in the West Indies, who are now passing through the term of apprenticeship.

The Directors will therefore be happy to receive offers of service from decidedly pious and duly qualified men, who have already acted as schoolmasters at home, to proceed without delay to the Society’s stations in the West India Colonies, and there engage in the important work of negro education. Application to be made to the Secretaries, at the Mission House, Blomfield-street, Finsbury.

### WEST INDIA MISSION.

THE want of lamps for lighting the chapels at the evening services continues to be severely felt by the Missionaries in the West Indies, and they have again expressed the hope that the renewed mention of the circumstance may induce friends, who have it in their power, to furnish articles of this description, by which a material benefit would be conferred on the West India Mis-

sion. Lamps no longer required for the lighting of edifices in which gas has been substituted for oil would be extremely acceptable ; and if forwarded to the Mission House, Blomfield-street, the Directors would be happy to send them, without delay, to the stations where they are so much needed.

### AUXILIARIES.

BRISTOL AUXILIARY.—The twenty-fifth Anniversary of this Society was held (as usual) during the third week of September. The Revs. J. J. Freeman, from Madagascar ; W. Campbell, from Bangalore ; R. Knill, late of St. Petersburg ; J. Sherman, of London ; Dr. Raffles, of Liverpool, and J. Parsons, of York, engaged. The varied services were marked by an unusual degree of Christian zeal and liberality. All the Ministers and Missionaries who preached

seemed full of love to the Saviour, and solicitude for the promotion of his glory among the heathen ; and there prevailed throughout the whole a deep anxiety for the Divine honour and the salvation of men. The contributions considerably exceeded £2000.

CARDIGAN AUXILIARY.—The Anniversary Meetings of this Society were held at Glynarthen, Oct. 4th and 5th. Numerous ministers and friends from the surrounding

holy cause. The Anniversary, which terminated in prayer by the Rev. D. Thomas, was distinguished by a most excellent attendance of the friends and supporters of Missions in this part of the kingdom, and the collections amounted to £50 0s. 1d.

## ACKNOWLEDGMENTS.

Esq., Bristol, for a copy of Robert Hall's works; to a friend, for a bundle of copy-books, quills, and black-lead pencils; to the Misses Ridley, 140, Holborn, for a number of frocks and pinafores; to Mr. Mimpriess, for a number of his valuable charts and other of his publications; to a friend, for a bundle of list tippets; to a friend, for 8 linen shirts and other garments; and to a member of Union Chapel, for 600 slate pencils; for a bundle of sundries, from Sunday school children, signed "Joseph Beatty," to Miss Ingham, of New Windsor, near Manchester, per Rev. G. Taylor, for a box and parcel containing fancy and useful articles; to friends at Clapham, per Rev. S. A. Dubourg, for a large box of clothing and fancy articles; to E. Davenport, Esq., for two sets of Sacramental Services, for the churches in Jamaica; to the Committee of the British and Foreign School Society, for 6 cases of slate pencils, 3 for the African Mission, and 3 for the South Seas; to friends at Lynn, for a box of useful articles for the South Seas, per Mr. Share.

*From the 1st to the 30th of November, 1837, inclusive.*

£ s. d.		£ s. d.		£ s. d.	
Miss F. L. Bevan .....	2 0 0	For W. I. Missions.....	2 17 9	<i>Herefordshire.</i>	
Henrietta .....	105 0 0			Bargains, D. Edwards,	
A. B. .....	5 0 0		100 0 0	Esq. .... 10 0 0	
J. Herbert, Esq. ....	10 0 0			<i>Hertfordshire.</i>	
M. Gilmore, Esq. ....	25 0 0	<i>Cornwall.</i>		Aux. Soc. per G. Starks, Esq.:	
Albion Chapel, a moiety..	21 17 0	St. Columb. Legacy of		Bishops Stortford .... 73 16 10	
G. Waugh, Esq. for the		late Miss Sus. May.....	10 0 0	Buntingford..... 10 0 0	
<i>Nat. Tea. Alexander</i>		<i>Devonshire.</i>		Hadhams ..... 5 4 3	
Waugh .....	10 0 0	Kingsbridge.....	12 9 8	Hertford ..... 46 19 7	
<i>For Africa.</i>		Plymouth, Devonport, &c.		Hitchin Branch.....	
A Friend, per Rev. Dr.		Aux., per W. Stuart, Esq.:		Hitchin, including 4l.	
Philip.....	2 0 0	Plymouth—		15s. for Female Edu. 35 11 8	
Children at Latimer Chapel		Norley Chapel.....	97 2 11	Shillington ..... 0 18 0	
Sunday-school .....	4 4 0	Batter-street do.....	8 4 0	Walkern ..... 1 10 0	
Children in the family of		Rehoboth do.....	5 4 0	Wymondley ..... 4 12 0	
T. F. Buxton, Esq.....	11 7 6	Devonport—		Ware—	
J. Morley, Esq. ....	5 0 0	Princes-street Chapel....	44 4 3	Old Meeting..... 13 17 6	
		Mount-street do.....	17 2 2	New Chapel ..... 7 2 0	
Legacy of Mr. T. Rowney,		Salem Chapel .....	4 3 2	Sawbridgeworth ..... 18 13 6	
late of Tottenham .....	10 0 0	Torpoint .....	2 17 0		
L. M. B. E., for Female		Cawsand .....	6 3 10	Less exps. 7l. 1s. 11d. 211 3 5	
School .....	10 0 0			<i>Huntingdonshire.</i>	
<i>For the Nat. Teachers,</i>		Less exps. 8l. 15s. 3d.	176 7 1	Aux. Soc. on account ... 100 0 0	
R. B. Knill, R. B. Fletcher,		<i>Dorsetshire.</i>		<i>Kent.</i>	
and P. B. Doddridge ...	30 0 0	Charmouth .....	8 10 0	Sheerness, Collection by	
For the South S. Mission	60 0 0	<i>Durham.</i>		Rev. R. Knill ..... 7 0 0	
	100 0 0	Darlington, on account...	51 10 0	<i>Lancashire.</i>	
		<i>Essex.</i>		Lancaster, for Nat. Tea.... 15 4 0	
A Lady, for the Nat. Tea.		Chigwell-row .....	13 15 5	Warrington, per J. Croper,	
Francis Pattison, in per-		Stratford, Ark Chapel ...	1 1 0	Esq. .... 2 10 0	
petuity .....	200 0 0	<i>Gloucestershire.</i>		<i>Lincolnshire.</i>	
<i>Berkshire.</i>		Cheltenham; Legacy of		Per Rev. Messrs. Hinds	
Faringdon and Shrive-		late H. Bromfield, Esq.	90 0 0	and Prouit:	
ham .....	6 0 0	<i>Hampshire.</i>		Alford ..... 21 1 6	
Windsor, general purp...	87 2 3	Romsey, including 3l. for		Pinchbeck..... 10 0 0	
For Native Teacher .....	10 0 0	Female Education .....	49 10 0	Long Sutton..... 15 0 0	





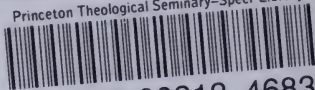


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